Sacramental DEVOTIONS,

And Suitable

MEDITATIONS,

Peculiarly adapted to the

Communion OFFICE.

Compiled out of the

CHURCH-LITURGY,

And many other eminent TRACTS of Devotion, for *Private Use*.

This do in Remembrance of me, 1 Cor. xi. 24.

Ecce plus quam Paradisus hoc loco: Creatoris enim Carne saturatur Creatura; Filii Dei Sanguine mundatur pœnitens Conscientia, Corpore Christi aluntur Christi, Capitis Membra, Divinis & Cœlestibus Epulis pascitur fidelis Anima.

JO. GERHARD, Med.

Revised by JA. KING, *A.M.* Preacher of the New Chapel in *Long Acre*.

The EIGHTH EDITION, with Additions.

LONDON:

Printed for R. WARE, on *Ludgate-Hill*; S. BIRT, in *Ave-Mary-lane*; and C. HITCH, and T. LONGMAN, in *Pater-noster-Row*.

MDCC LII.

MUSEUM

TO THE READER.

IT may be thought neceſſary to inform the Reader, that the Devotions, and Meditations contained in the enſuing Pages, being adapted to the proper Office of the Communion in our Church Liturgy, were collected by an excellent and judicious Perſon [* now with God] for his own private Uſe. The Publiſher has been adviſed to recommend them

* The late eminent Mr. *Colſton*, the worthy Brother of the ever-memorable Mr. *Colſton* of *Briſtol*.

to the World, with Leave from his Executrix, as very useful towards a due Celebration of the most solemn Service of our Church. And tho' there are Prayers and Meditations, various, and almost numberless already extant upon the Subject of the Sacrament, *and some of them useful in their kind; yet it must be truly owned, that some others of them are so tedious and prolix, or else so loose and immethodical, not to say, many times, so overstrained and terrifying, that instead of helping Devotion, they have really flagg'd it; and though, it may be charitably hoped, not intended, by the first Composers, have yet, in many Cases, tended, instead of informing*

ing, to overburthen the Conſcience, and rather to diſtract *and* confound, *than to* edify *and* improve.

THE Reader, in his Peruſal of this ſhort MANUAL, *will find, that the Author has judiciouſly avoided all Occaſion of any ſuch Imputation; and that, as there is nothing* Superfluous, *ſo there is nothing in the whole* Collection, *but what is ſuitably adapted to his main* Deſign, *which is to raiſe* Fervour *in Devotion, without* Enthuſiaſm, *and to kindle in every worthy Communicant's Heart a* Zeal *for God, but yet according to Knowledge.*

THERE are added, by a Friend of the Author's, Two other Meditations, *tranſlated from the* Latin *of* JOHN GERHARD, *which becauſe they relate to the Subject of the* Sacrament, *and fall naturally in with the foregoing* Meditations, *&c. therefore it has been thought proper to annex them by way of* Appendix *to the Prayers themſelves, and may be profitably imploy'd in the preparatory Duties, as the Time and Leiſure will admit.*

Sacramental DEVOTIONS, AND Suitable MEDITATIONS.

Advice *and* Directions *about Receiving the* HOLY SACRAMENT.

THE Holy Sacrament, or Laſt Supper, of our moſt bleſſed Lord, is the moſt ſolemn Inſtitution of our Religion; and as we are Chriſtians, we are obliged to the frequent Receiving of it; and we cannot neglect it, without a great Contempt.

of our bleſſed Saviour and his Religion. He hath appointed it for a ſolemn Remembrance of his great Love to us, in laying down his Life for us; and therefore he commands us *to do it in Remembrance of him*; and St. *Paul* tells us, *That as often as we eat this Bread, and drink this Cup, we do ſhew forth the Lord's Death till he come.*

BOTH the *Comfort* and the *Benefit* of it are great: The *Comfort* of it, becauſe it does not only repreſent to us the exceeding Love of our Saviour, in giving his *Body* to be broken, and his *Blood* to be ſhed for us; but it likewiſe ſeals to us all thoſe *Bleſſings* and *Benefits* which are purchaſed and procured for us by his *Death* and *Paſſion*; the Pardon of Sins, and Power againſt Sin.

THE *Benefit* of it is alſo great; becauſe hereby we are confirmed in *Goodneſs*, and our Reſolutions of better Obe-

Obedience are ſtrengthened; and the Grace of God's Holy Spirit to enable us to do his Will, is hereby conveyed to us.

AND the beſt Preparation for it is, by a ſincere Repentance for all our Sins and Miſcarriages, which we remember ourſelves to be at any time guilty of; by daily Prayer to God, that he would give us a ſincere Repentance for all our Sins, and mercifully forgive them to us; and by a ſincere and firm Reſolution to forſake our Sins, and to do better for the future; to be more careful of all our *Actions*, and more conſtant in *Prayer* to God for his Grace to enable us to keep *his Commandments*; by being *in Charity* with all Men; and *by forgiving* thoſe who have injured us by *Word* or *Deed*, as we hope for Forgiveneſs from God.

AND let none of us ſay, that we are not fitted and prepared for it. It

is our Duty to be ſo: And if we be not *prepared* to receive the Sacrament, we are not qualified for the Mercy of God, and for his Forgiveneſs; we are not prepared for the Happineſs of Heaven, and can have no Hopes to come thither. But if we prepare ourſelves as well as we can by Repentance, and Reſolutions of growing better, and by praying heartily and earneſtly to God for his Grace, he will accept of this our *Preparation*, and will give us all the Comforts and Privileges that belong to this Holy Sacrament.

And in order to this, it will be neceſſary in our private Examinations, to conſider diſtinctly the Exhortation before the Celebration of the Holy Sacrament, as placed in the Communion-Office, and beginning with, *Dearly beloved in the Lord, &c.*

Two COLLECTS *to be added to your* Private Devotions *the Days of Preparation.*

I.

ALMIGHTY God, who of thy tender Mercy didſt give thine only Son Jeſus Chriſt to ſuffer Death upon the Croſs for our Redemption, and didſt in thy Holy Goſpel command us to continue a perpetual *Memory* of that his precious Death until his coming again; hear me, moſt merciful Saviour, I humbly beſeech thee, and make my Deſires after this *bleſſed Sacrament* anſwerable to my Need of it. But, O Lord, how ſhall ſuch a Wretch as I dare to approach thy Table? How ſhall I preſume to take the Childrens Bread, who am as a vile Creature in thy Sight? I have often trampled thoſe precious Things under Foot, either

careleſly neglecting, or unworthily receiving thoſe *holy Myſteries:* Yea, my horrible Guiltineſs makes me tremble to come, and makes me not dare to ſtay away; for where ſhall this polluted Soul be waſhed but in this Fountain *opened for Sin, and for Uncleanneſs?* Hither then I come; and thou haſt promiſed, that *him that cometh to thee, thou wilt in no wiſe caſt out.* Cloath me therefore, O God, in the *Wedding-Garment*, even *the Graces of the Goſpel*; and make me, though of my ſelf a moſt unworthy, yet by thy Mercy, an acceptable *Gueſt* at thy Table, that I may not eat or drink my own Damnation, but Salvation, through the Merits of Jeſus Chriſt our Lord. *Amen.*

II.

I WILL not preſume to come to thy Table, O merciful Lord, truſting

truſting in mine own Righteouſneſs, but in thy manifold and great Mercies, declared unto Mankind in our Lord Jeſus Chriſt; for whoſe Sake, give me, I pray thee, ſuch a Preparation of Soul, as may qualify me to approach thy Altar. Accept of the Expiation which thy Son hath made of all my Tranſgreſſions, by the Sacrifice of himſelf, as of a Lamb without Spot or Blemiſh. Let the Remembrance of my Sins, and of his bitter Sufferings for them, pierce my very Heart, and engage me for ever to love and ſerve him, who laid down his Life for me. Cleanſe me from all Filthineſs of Fleſh and Spirit, that I may be a real Partaker of thoſe *Bleſſings* and *Benefits* which are repreſented in the Sacrament of Chriſt's *Body* and *Blood*. Strengthen, O God, all good Reſolutions in me; enable me by thy Grace faithfully to perform the Conditions of that Covenant, which I made in Baptiſm,

and

and now intend to renew in the Holy Sacrament, by dedicating my ſelf intirely, and for ever, to the Service of my bleſſed Redeemer, who hath loved me, and waſhed me from my Sins in his own Blood: To him be all Honour and Glory, Thankſgiving and Praiſe, Love and Obedience, for ever and ever. *Amen.*

DEVOTIONS *to be uſed on the* Wedneſday *and* Friday *preceeding a* Communion Sunday, *in order to a worthy Reception.*

An humble CONFESSION.

I HAVE ſinned: What ſhall I do unto thee, O thou Preſerver of Men! Lord, I am not worthy to come under thy Roof, but ſpeak the Word only, and thy Servant ſhall be healed.

O GOD, to whom Vengeance belongeth, ſhew thy ſelf, but let it be in Pity and Compaſſion, to thy wretched

wretched and unworthy Servant, who in all Humility confeſs my ſelf a wicked and ſinful Creature. I acknowledge thoſe Sins, which, if I would, I cannot hide from thee; *viz.* ---------- I accuſe my ſelf of my wicked *Deſires* and *Thoughts* which I have conceived; of my wanton and evil *Words* which I have ſpoken; of my naughty and ungodly *Deeds* which I have committed; of wanton and idle Sins; of ſerious and deliberate Sins; of ſecret and whiſpering Sins; of preſumptuous and crying Sins: And now, my moſt merciful Father, accept, in thy abundant Compaſſion, I humbly beſeech thee, my unfeigned Sorrow for all my paſt Tranſgreſſions. And grant, that I may never ſo preſume on thy Mercy, as to deſpiſe the Riches of thy Goodneſs; but that thy Forbearance and Long-ſuffering may lead me to Repentance, and Amendment of my ſinful Life, to thy Honour and Glory, and my final Acquittance and Abſolu-

Abſolution in the Day of the Lord Jeſus. *Amen.*

ALMIGHTY God, unto whom all Hearts are open, all Deſires known, and from whom no Secrets are hid; Cleanſe and direct the Thoughts of my Heart by the Inſpiration of thy Holy Spirit; that I may diſcern and lament the Miſcarriages of my *paſt Life*, and for the Time to come may perfectly love thee, and worthily magnify thy holy Name, through Chriſt my Saviour. *Amen.*

A Penitential PSALM.

OUT of the Deep have I called unto thee, O Lord: Lord, hear the Voice of my Complaint.

2. *If thou, Lord, wilt be extreme to mark what is done amiſs, who may abide it?*

3. *For*

3. *For there is Mercy with thee: therefore ſhalt thou be feared.*

4. *Have Mercy upon me, O God, after thy great Goodneſs: According to the Multitude of thy Mercies do away mine Offences.*

5. *Waſh me thoroughly from my Wickedneſs, and cleanſe me from my Sin.*

6. *Make me a clean Heart, O God, and renew a right Spirit within me.*

7. *For I acknowledge my Faults, and my Sin is ever before me.*

8. *Turn thy Face from my Sins, and put out all my Miſdeeds.*

9. *For my Wickedneſſes are gone over my Head, and are like a ſore Burden, too heavy for me to bear.*

10. *I am feeble and ſore ſmitten: I am brought into ſo great Trouble and Miſery, that I go mourning all the Day long.*

11. *My Heart panteth, my Strength hath failed me; and the Voice of my Groaning is not hid from thee.*

12. *Mine Enemies revile me all the Day long; and they that hate me wrongfully, are many in Number.*

13. *Deliver me from Blood-guiltineſs, O Lord, and my Tongue ſhall ſing of thy Righteouſneſs.*

14. *Thou deſireſt no Sacrifice, elſe would I give it thee: but thou delighteſt not in Burnt-Offerings.*

15. *The Sacrifice of God is a troubled Spirit: A broken and contrite Heart, O God, ſhalt thou not deſpiſe.*

Glory be to the Father, *&c.*

As it was in the Beginning, *&c.*

An Act of CONTRITION.

BEHOLD, Lord, with thy wonted Mercy, the Doubts and Confuſions of my troubled Breaſt: For, when I look up to Heaven, and conſider the Majeſty of my great and holy God; and from thence draw my Eyes back upon my ſelf, and view my own Vileneſs and horrible Sinfulneſs, I am all Perplexity, Diſtraction, and Horror: Thou biddeſt me come, and if I refuſe, or neglect to comply with that gracious *Invitation*, I forſake my own Mercy, and deprive my ſelf of Life and Happineſs; but if I come unworthily, I am equally miſerable, and ſhall be puniſhed for the high Indignity of bringing ſo polluted a Gueſt to ſo pure and heavenly a Feaſt. What Courſe ſhall I then take to be ſafe when Danger and Death threaten on either Hand? I will even fly to thee, my God; and inſtead of conſulting with Fleſh and Blood, or hark-

hearkening to the too deceitful Inſinuations of my too raſh, or too timorous Reaſon, will aſk Counſel of thee, my infallible and only Oracle in Difficulties, my never-failing Help in Neceſſities and Diſtreſſes.

TEACH me, I beſeech thee, the right Way, and lead me ſuch Methods of holy Preparation, as may be proper and ſuitable to ſo exalted an Act of Religion. I know that theſe Approaches to thee in the *bleſſed Sacrament*, are exceeding beneficial and delightful; but make me know withal, in what manner thou muſt be approached, to render that which is deſirable in itſelf, ſafe and profitable to *me* in particular. Give me, I beſeech thee, a due Senſe of the Greatneſs of the *Myſtery*, and the Excellence of thy *Mercy* in it: And conſequent to that, fill my Soul with pure and holy Affections, with earneſt Longings, with godly Sorrow, with ſincere and ſtedfaſt Reſolutions, with profound Reve-

Reverence and ardent Devotion; that my Heart may be a clean, though homely, *Receptacle* for my Saviour, ſuch as he will not diſdain; and I ſo well diſpos'd a Gueſt, at this *divine Feaſt*, this *ſpiritual Sacrifice*, that thou may'ſt bid me welcome to thy Table, and the Food I receive there, may nouriſh me to *Life Eternal. Amen.*

Another, with Promiſe of AMENDMENT *of* LIFE.

MOST merciful Father, ſo infinite is the Goodneſs of thy Nature, that thou art always ready to pity and relieve the Poor and Needy, and to extend thy timely *Succours* to us helpleſs Sinners. Of the Truth whereof thou haſt given me, who am the vileſt of Sinners, a moſt ſenſible Proof and Experiment. For not long ago, I was ſo dead in Treſpaſſes and Sins, that hadſt thou not took Pity upon me, and quickened me by thy Grace,

Grace, I had died for ever: My *Underſtanding* was ſo blind, that I ſaw not my Danger; my *Conſcience* ſo ſear'd, that I felt not my Guilt; my *Will* ſo enſlav'd to my Luſts, that I could not endure to think of parting with them: But now, bleſſed be thy Grace, which firſt excited my *Endeavours*, and hath hitherto proſpered them; I do not only ſee the Danger my Sins have expoſed me to, and ſenſibly feel the Guilt of them, but am freely willing to renounce them for ever; and to part even with thoſe darling Luſts which have hitherto been as dear to me as my right Eye. And now, O Lord, I am come before thee, and I hope, with a true, loyal, and ſincere *Heart*, to offer up my Soul and Body to thee, and vow an everlaſting Obedience to thy bleſſed Will. For Jeſus's Sake, refuſe not this poor Oblation, which, though it be infinitely unworthy thy Acceptance, is the beſt Thing I am able to preſent thee. To thee, O glorious Trinity,

Trinity, *Father*, *Son*, and *Holy Ghoſt*, do I, from henceforth, eternally devote my ſelf, and all my Faculties; I utterly abjure all known and wilful Sins and Rebellions, and particularly all ſuch as have been hitherto moſt dear unto me [*Here name the Particulars*] faithfully promiſing, by thy gracious Aſſiſtance, from henceforth to renounce them all, and to obſerve thy Laws, without any Reſerve or Exception. This, in the Sincerity of my Soul, I do *vow* to thy Divine Majeſty; and, however I may be hereafter tempted, I will never wilfully depart from it, or from any Part of it: So help me, O my God, for Jeſus Chriſt his Sake. *Amen.*

A PRAYER *to ſupply the* Defects *of other* Devotions.

ALMIGHTY God, the Fountain of all Wiſdom, who knoweſt my Neceſſities before I aſk, and my Ignorance in aſking; I beſeech thee to

to have Mercy upon my Infirmities, and thoſe Things which for my Unworthineſs I dare not, and for my Blindneſs I cannot aſk, vouchſafe to give me for the Worthineſs of thy Son Jeſus Chriſt our Lord: In whoſe Name and Words, I ſum up all my Wants, ſaying,

Our Father, which art in Heaven, &c.

THE Peace of God which paſſeth all Underſtanding, the Bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt; the Virtue of Chriſt's bleſſed Croſs and Paſſion; be with me now, at the Hour of Death, and in the Day of Judgment. *Amen.*

A MEDITATION *upon* Chriſt's Invitation *to the* Bleſſed SACRAMENT.

Chriſt. *COME unto me, all ye that labour and are heavy laden, and I will refreſh you. The Bread that I will give, is my Fleſh, which I will give for the Life of the World.*

Diſciple.] THESE, Bleſſed Jeſus, are thy Words, on which my Soul ſecurely reſts itſelf, becauſe my Saviour, who is *eternal Truth*, hath ſpoken them. Theſe thy gracious Invitations I will receive with holy Gratitude, with humble, but intire Confidence, and grave them upon my Soul in deep and indelible Characters.

racters. And ſtupid I muſt be beyond Imagination, if Encouragements ſo kind, do not awaken and very ſenſibly affect me. But, alas! at the ſame Time that thy Call inclines me to come, my own grievous Tranſgreſſions fly in my Face, and the Terrors of a guilty Conſcience keep me away. Thou biddeſt me raiſe my dejected Looks, and direct my Steps to Heaven. Thou exhorteſt me to begin to live immediately, by taking the ſweet Foretaſtes of Immortality, in that Bread which is the Food of Souls. How refreſhing will that be to a miſerable Sinner, who thinks even the meaneſt of thy Gifts, which conduce to his bodily Suſtenance, too good for him! But to be invited to eat of thy moſt bleſſed Body, and admitted to partake of the *lively Figures* of thy divine Blood; the Commemoration of thy Death, and ſure Pledges of Salvation; What aſtoniſhing Kindneſs is this? Lord, what am I, that I ſhould be thus ſuffered to approach thee?

Behold! the Heaven of Heavens cannot contain thee, and yet thou vouchſafeſt to take up thy Abode with Man, that is a Worm! The Angels are not pure in thy Sight, and yet thou ſayeſt to wretched Sinners, *Come unto me, all ye that travail, and I will refreſh you!*

CONSIDER, O my Soul! if the Patriarchs and Prophets of Old expreſſed their Zeal and Devotion, by all the Marks of Reverence, and Reſpect to the *Figures* of the divine Preſence; ſhall I be negligent in my Preparations to meet my God himſelf, in the *ſpiritual Participation* of my Saviour's Body and Blood? They adored the *Repreſentation*, and ſhall I diſregard the *Subſtance*; the Sum of all God's Mercies, and Man's Hopes? How ſhould we labour to omit no Teſtimony of our Reverence, and to expreſs an humble Senſe of the unſpeakable Honour this King of Heaven does us, when he vouchſafes to come

come home and dwell in our Hearts; and by the conſecrated Elements *verily* and *indeed* to give and unite himſelf to every faithful Soul? This is a Myſtery above our Comprehenſion; for who can diſcover thoſe Myſtical Methods, by which *ſpiritual Grace* is conveyed, with *bodily Suſtenance*, to the Faithful? How Bread and Wine ſhould be made Inſtruments of ſtrengthening the *Soul*, of purging away the Blemiſhes and Reproaches of *Nature*, and taking out the Stains of Sins, and *vicious Habits* contracted by converſing with a naughty World?

SUCH is the new Life and Health, which good and holy Men experimentally find upon theſe Occaſions. And who then can ſufficiently lament the general Lukewarmneſs, the ſenſeleſs Stupidity of Mankind in this great Concern? How hardly are they prevailed upon to accept their own Mercy? How rudely do they turn

their Backs upon that Feaſt which creates *Joy* in *Heaven*, and preſerves Man from Miſery and Ruin? Oh the wretched Blindneſs and Hardneſs of Mens Hearts, which will not *ſee*, or ſeeing, will not *value* ſo ineſtimable Benefits, but turn their very Happineſs into an Occaſion of Deſtruction! For I can ſcarce perſuade myſelf, but that if this *Holy Sacrament* could be had but in *one Place*, and from one *ſingle Hand* only, Men would with eager Zeal repair thither, and vaſt Crouds of People ſtrive to partake of ſo *rare a Bleſſing*. But now, when *every Church*, and every *Feſtival*, when every *Prieſt*, and almoſt *every Lord's Day*, exhibits this delicious *Food*, and offers it to as many as are religiouſly and devoutly diſpoſed to accept the ſame, we turn our Backs, and ſlight the cheap, the eaſy Favour; of how higher an Ingratitude, and heavier Puniſhment, ſhall we be thought guilty, if we reject the Offer, and neglect ſo *great Salvation!* Yet manifeſt

feſt it is, that the Kindneſs of our Lord is not the leſs, but much the greater, for putting the Terms of this Salvation within *our own Power*, and leaving the whole Blame and Condemnation at our own Doors, if we refuſe to *take* what, without our Fault, we can never want. And ſhall we then proceed to nauſeate and diſdain our greateſt Bleſſings: To think them *leſs valuable* for being *more common?* No, bleſſed Jeſus! we will acknowledge thy unſpeakable Bounty, thy ineſtimable Mercy, who vouchſafeſt to give thy Body not only *for*, but *to* thy poor Servants in this diſconſolate State: Who not content to ſacrifice it once upon the *Croſs*, offereſt it daily in the *Sacrament*; and haſt ſilenced all our Fears, and melancholy Miſgivings of our own Guilt and Unworthineſs, by that moſt tender and compaſſionate, that moſt extenſive and univerſal Invitation: *Come unto me, all ye that labour and are heavy laden* with the Burden of your Sins, *and I will refreſh you.*

A PRAYER *the Morning you intend to communicate.*

I.

ALMIGHTY and eternal God, the Fountain of all Virtue, the Support of all holy Hopes, the Author of *Pardon*, of *Life*, and *Salvation*; Thou haſt concluded *all under Sin*, that thou mighteſt have *Mercy upon all*: Look upon me, O God, and have Pity on me, lying in my Blood and Miſery, in my Shame, and in my Sins, in the Fear and Guilt of thy Wrath, in the Shadow of Death, and in the Gates of Hell. I confeſs to thee, O God, what thou knoweſt already; but I confeſs it to manifeſt thy *Juſtice*, and glorify thy *Mercy*, who haſt ſpared me ſo long, that I am guilty of the vileſt

vileſt and baſeſt Follies, which ſhamefully *diſhonour the Sons of Men.*

BUT yet, O God, thou art the *Healer of our Breaches, and the Lifter up of our Head*; I am ſure thy Goodneſs is infinite, and I muſt not deſpair; for thou doſt not delight in the Death of a Sinner; and my Sins, though very great, are infinitely leſs than thy Mercies, which thou haſt revealed to all penitent and returning Sinners in *Jeſus Chriſt*. Lord, I am not worthy to look up to Heaven; but be thou pleaſed to look down into the Duſt, and lift up a Sinner from the Dunghill; and let me not periſh in my Folly, or be conſumed in thy *heavy Diſpleaſure*. Inſpire me with the Spirit of *Repentance* and *Mortification*; that mourning for my Sins, I may rejoice in thy Pardon; that denying my *own* Will, I may always perform *thine*; and that by thy Gift and Mercy, intending to amend whatſoever is amiſs, *I may*

have Grace and Power faithfully to fulfil the ſame.

II.

HEAR me, moſt *gracious* and *loving Redeemer*, whom I approach with hearty Deſires of receiving thee into my Soul: But, how can I expect, that thou wilt not deſpiſe a Place ſo unfit to entertain thy *pure*, thy *glorious Majeſty?* Thou knoweſt, Lord, my *Weakneſſes* and my *Wants*; how great my *Sufferings* are, and how black my *Sins*; how I am oppreſſed and afflicted, tempted and overpowered; diſordered with Paſſion, and ſtained with Pollution. To thee I fly for *Succour* againſt my *Infirmities*, for *Phyſick* againſt my *Diſeaſes*, for *Support* under my *Calamities* and *Diſtreſſes*; who alone canſt give *effectual Relief* to my Sorrows, and ſupply my crying Neceſſities. Wherefore, in thine abundant Compaſſion, accept, I moſt humbly beſeech thee, my unfeigned *Contrition* for

for all *my* paſt Offences. The *Remembrance of them is very grievous, the Burden of them is intolerable*; Command therefore thy divine *Fire* to deſcend from Heaven into my Soul, that my Sins and corrupt Diſpoſitions may be the *Burnt-Offering* conſumed by it; that by the Violence of its powerful Heat, it may refine and purge away all my Droſs, and change me *into*, and incorporate me *with* Thyſelf.

To that End do I promiſe, and confirm again, avow and ſolemnly renew the ſacred Profeſſion, loyal Service and Fidelity, which was made on my Behalf to thee at my *holy Baptiſm*; renouncing unfeignedly the Vanities of this wicked World, the Luſts of the Fleſh, and the Suggeſtions of the Devil; and converting my ſelf to my moſt *gracious* and *merciful* God, I deſire, deliberate, purpoſe and fully reſolve, to *honour* him, *ſerve* him, and *obey* him for ever hereafter;

giving and dedicating to him the *Faculties of my Soul*, and the *Members of my Body*, to be his faithful, loyal and obedient *Subjects* and *Servants* for ever; without unſaying, revoking, or repenting me of this my holy and ſacred Promiſe, or any Part thereof: Yea, all theſe Reſolutions will I perform, by thy gracious *Aid* and *Aſſiſtance.*

III.

O MY God, Thou haſt declared thy ſelf willing to receive returning Prodigals, notwithſtanding all their paſt Provocations; for my Part, I am truly ſenſible of my own Guilt, and I deſire to know nothing, but the *Lord Jeſus, and him crucified:* Let the *Peace of thy Croſs* reconcile me to thy eternal Father, and bring me *Peace of Conſcience*; Let the *Power of thy Croſs* prevail againſt all the *Powers of Darkneſs*; Let not the Eyes, which ſee the Lord, behold Vanity; and let

let not the *Members* of Chriſt become the *Miniſters of Unrighteouſneſs*. But, in an eſpecial Manner, be gracious, O Lord, be gracious unto thy Servant in the Participation of theſe Divine Myſteries; and grant, that through a ſtedfaſt *Faith*, and lively *Hope*, I may ſpiritually receive theſe ſacred Elements of *Bread* and *Wine*, which are the Sign of thy *Body*, and the Figure of thy *Blood*, in Commemoration of thy meritorious Sufferings, and in full Aſſurance of the everlaſting *Covenant of Grace*.

BEHOLD, with thy wonted Goodneſs, the unfeigned Acknowledgements of my grateful Heart; for when I conſider what glorious Benefits reſult from thy bitter Death and Paſſion, I am all *Joy* and *Extaſy*: Teach me therefore to *declare thy wondrous Works*, and praiſe my God, whilſt I have *any Being*; that from ſhewing forth thy *Praiſes* here, I may be

be tranſlated to an eternal Adoration of thy *Glories* hereafter. Finally, O Lord, ſend thy Holy Ghoſt, and pour into my Heart that moſt excellent Gift of Charity, the very Bond of Peace and of all Virtues: And remove from my Mind all Rancour and Malice, all Grudgings and revengeful Thoughts, all paſſionate Remembrances and Diſpoſitions to Strife and Debate; all that may be inconſiſtent with *true Charity*, or tend to the Decay of *brotherly Love*. Make me ready to be reconciled to all thoſe who have offended me; becauſe *when we were Enemies, we were reconciled to God, by the Death of his Son.* Let me embrace all my *poor Brethren* with ſincere *Love* and *Charity*, and contribute all I can to the *Relief* of Chriſt's diſtreſſed Members; becauſe he thought not his Life too dear, nor his Blood too precious, to *redeem* me from a State of Bondage and Slavery. *Amen.*

Our

Our Father, which art in Heaven, &c.

THE *Peace* of God, which paſſeth all Underſtanding, the *Bleſſing* of God Almighty, the Father, the Son, and the Holy Ghoſt; the *Virtue* of Chriſt's bleſſed Croſs and Paſſion be with me now, at the *Hour of Death*, and in the *Day of Judgment*. *Amen.*

A MEDITATION upon the Neceſſity *of the* COMMUNION.

Chriſt. *HE that eateth my Fleſh, and drinketh my Blood, dwelleth in me, and I in him.*

Diſciple.] *O deareſt Jeſus!* when I reflect with what ardent *Piety*, with what affectionate *Devotion*, with what an eager *Zeal*, thy Saints approach this HEAVENLY SUPPER, Shame and Confuſion overwhelm me quite, conſcious of my own (but *lukewarm* at the beſt, and too, too often perfectly) *ſtupid* and frozen *Heart*: With what *Indifference* and *Coldneſs* I venture to partake of thy *Myſteries!* How unaffected with thy *Mercies!*

cies! and how unprofitable under the gracious *Diſpenſation*, I return! For it is by no means ſufficient, that Men do once, or very rarely, repair to this *Holy Sacrament*; but, as their Occaſions and *Neceſſities* are frequent, ſo ſhould their Care in ſeeking *Supplies* be. And if this be, as moſt aſſuredly it is, thy Caſe, *O my Soul!* think then how urgent thy Wants are, and how frequent thy Returns ought to be to this *Fountain* of Divine Grace; where thou mayeſt find proper *Remedies* for thy ſeveral *Indiſpoſitions*, be ſtrengthened againſt the Aſſaults of the Enemy, and better fortified againſt his ſubtle Inſinuations! How often hath he prevailed with me to break my holy Purpoſes, by ſuggeſting many *Fears*, and diſtracting my Mind with unneceſſary *Doubts* and *Scruples*; that he might (if poſſible) hinder me from coming to thy *Holy Table*, and loſe all the Comforts and Advantages of that *Heavenly Banquet?*

BUT I am not altogether *ignorant of his Devices*; and, therefore, it ſhall be my Care, at ſolemn and proper Seaſons, to partake of the *Benefits* of theſe Holy Myſteries. For this is the ſovereign *Balm* of wounded Conſciences, the great *Preſervative* of decaying Souls. Who can expreſs the manifold Favours and Graces, which thou frequently impartest to thy beloved and religious Servants, by communicating in this *Bleſſed Supper?* By this thou ſuſtaineſt them in Sadneſs and *Affliction*, and enableſt them to walk upon the Waves of a troubleſome World; by this thou cheareſt their Melancholy and Diſtruſt, and raiſeſt up their ſinking Spirits with Aſſurance of thy gracious Protection and Aſſiſtance; by this thou reneweſt their *Nature*, and purifieſt their *Affections*; that they, who came at firſt to this *Table* with great Lothneſs and Dulneſs, feel a new *Warmth* within, and by Degrees

are

are brought to frequent it with unſpeakable *Reliſh* and *Delight*.

THESE, O my Soul, are the great Benefits which thou mayeſt receive by *frequent Communion!* But, what Advantage can I poſſibly propoſe to my ſelf, if I omit the *preſent Opportunity?* Whatever my Pretence is now, another and more prevailing may interpoſe, and deprive me of the next; till, by Degrees, I ſhall be wrought upon to excuſe myſelf again and again; and ſo, by long *Abſtinence*, become leſs *fit*, as well as leſs *willing*, to return to my Duty. Whatever Burden then I now find upon my Mind, I will get quit of it betimes; I will not indulge my Sloth and *Backwardneſs* a Moment; for there never can come any Good of prolonging my Cares and Troubles, and making the common Hindrances of worldly Buſineſs a Reaſon for neglecting my great, my *eternal Intereſt*. This is moſt manifeſt, and

Expe-

Experience will prove the Truth o
it, when it is too late; that th
longer I defer communicating, th
leſs ſhall I find my ſelf diſpoſed to it
and a ſtrange Careleſsneſs and Diſre
gard for *holy Exerciſes* will inſenſibl
creep upon my Mind, and get
mighty Head. And, therefore, the
Conſiderations ought for ever to en
gage me the more ſtrictly to my Duty
by a frequent and more ſerious Repe
tition of my *baptiſmal Obligations*, t
fulfil the poſitive Command of m
deareſt Maſter and Saviour, in *doing*
this in Remembrance of Him.

And, therefore, ſince I am ſo gra-
ciouſly invited to commemorate m
Saviour's Sufferings, to take the *Brea*
of Life, and the *Cup of Salvation*, n
Excuſe or Delay ſhall ever hinde
my Endeavours of obtaining ſo high
a Privilege, ſo ineſtimable a Purchaſe.
As I am redeemed by the Blood o
God, ſo will I make it my bounden
Duty and Service, in the beſt Manner

I can,

can, to commemorate this great *Re-demption*, which is the very Earneſt of my future *Salvation*.

BUT, alas! when I reflect upon my ſelf, and conſider, not only my *natural Corruptions*, but my *wilful Provocations*, *I am confounded, and bluſh ſo much as to lift up mine Eyes to Heaven*; and from a Senſe of the Miſery of my Condition, am forced to ſay, with the poor Publican in the Parable, *God, be merciful to me a Sinner!*

BUT then, when I conſider farther, that this very *Shame* and *Sorrow*, this deep Senſe and Concern for my own Vileneſs, is the beſt Introduction to my *Pardon* and *Acceptance*; I need not to *ſorrow as one without Hope*, ſince, were I abandoned from the Reach of God's Mercy, I ſhould not expreſs ſuch a Diſpleaſure that I had offended him. Nay, the more ſenſible I am of my *own Unworthineſs*, ſtill the more powerfully

erfully am I convinced of the Greatneſs and Neceſſity of my *Saviour's Merits*; and, therefore, I will comply with his Command, and do this in Remembrance of Him, ſince he is ready *ſo abundantly to pardon*, and has promiſed, that *whoſoever cometh to him, he will in no wiſe caſt out*. I am invited to the Throne of his Grace; I am called to the Feaſt of the Riches of his Mercy; *Come unto me, all ye that labour, and are heavy laden, and I will give you Reſt.* Oh how engaging is ſuch a *Condeſcenſion!* How precious and reviving is ſuch an *Invitation!* And who is he that thus invites us, but the ſame that hath *borne our Griefs, and carried our Sorrows, and on whom the Lord hath laid the Iniquity of us All?* Surely no Burden can be too heavy for his Divine *Strength*; no Offence ſo great, but what is overcome by the Greatneſs of *his Love.*

LET

LET us then approach his Divine Preſence, with the deepeſt Senſe of Gratitude and Humility; and let us, under the greateſt Preſſure of our *natural Infirmities*, or *ſpiritual Maladies*, ſtill remember that Chriſt our Saviour is himſelf a Relief to the Diſtreſſed, a Reſt to the Weary, a Deliverer of the Captive, and an Advocate of the Penitent; that for theſe he hath obtained Abſolution from the Father, and preſents them to him, cloathed in the Wedding-Garment of his own Righteouſneſs. Let us then, *in full Aſſurance of Faith, and an Heart ſprinkled from dead Works, receive the Cup of Salvation*, and *call upon him who is powerful to ſave. Let us come boldly unto the Throne of Grace, that we may obtain Mercy, and find Grace to help in Time of Need.*

A PRAYER

A PRAYER *when you enter into the* Church.

O BLESSED JESUS, the Mediator of the *New Covenant*, full of *Compaſſion*, *Long-ſuffering*, and of *great Kindneſs*, whoſe Providence continually watches over us for good; Enrich me with heavenly Virtues, and let the Graces of thy Holy Spirit plentifully deſcend into my *Heart*, that I may with Innocence approach thine *Altar*. And ſince thou haſt ordained thy *Body* and *Blood* to be the *Food of Immortality*, grant, I pray thee, my God and Saviour, that I may never be guilty of ſuch Diſreſpect, as wilfully to turn my Back upon thy Table; but may earneſtly long *for*, heartily rejoice *in*, and diligently

gently comply *with*, every Opportunity of receiving this *mighty Bleſſing*; and may ſo frequent, and ſo improve under thy *merciful Diſpenſation*, that I may conſtantly return with greater *Care* and *Zeal*, with more ſettled *Reſolutions*, more irreconcileable *Hatred* againſt Sin, and more fervent *Love* for God and Goodneſs, than before. So ſhall I approach nearer to thee indeed, and each *Sacrament* prove a freſh *Advance* towards Heaven; ſo ſhall my Soul be filled with the Treaſures of thy Mercy, and the raviſhing Foretaſtes of that Bliſs, which ſhall be always growing, till it be conſummated at laſt in that eternal *Feaſt* above, the *Marriage-Supper* of the Lamb in thy Kingdom. *Amen.*

PRAYERS *when* Sermon *is ended.*

MOST gracious God, who haſt ſent thine only Son to take our Nature upon him, and to lay down

his Life for *our Redemption*; in whom thou haſt opened the Fountains of Mercy, and haſt likewiſe prepared a delicious Banquet for vile miſerable Sinners; where all the Hungry may be filled, all the Thirſty refreſhed with the Waters of Life, till the *Cup runneth over*: Lord, I come upon thy *Invitation* and *Command*; let me not, I beſeech thee, be ſent empty away; let me not return hungry and thirſty from ſo ſplendid an *Entertainment*; but work in me *mightily*, and deal *bountifully* with thy Servant, *as thou uſed to do unto thoſe that love thy Name*, that this ſpiritual Food may prove *the Power of God through Faith unto Salvation*. And that, from ſuch *Effuſions* of thy loving Kindneſs, in partaking of the *Lord Jeſus*, I may dwell in Chriſt, and Chriſt in me; I may be one with Chriſt, and Chriſt with me. All which I moſt humbly beg, in and through the Merits of the ſame *Jeſus Chriſt*, my only Saviour and Redeemer. *Amen*.

BE pleaſed, O God, to accept this our bounden Duty and Service, and command, that the *Prayers* and *Supplications*, together with the *Remembrance* of Chriſt's Paſſion, which we do now offer up unto thee, may by the *Miniſtry* of the holy Angels, be brought up into thy heavenly Tabernacle; and that thou, not weighing our Merits, but looking upon the bleſſed *Sacrifice* of our Saviour, which was once fully and perfectly made for us all, mayeſt pardon our Offences, and repleniſh us with thy Grace and heavenly Benediction, through *Jeſus Chriſt our Lord.* Amen.

THE SENTENCES OF THE *OFFERTORY.*

LET your Light ſo ſhine before Men, that they may ſee your good Works, and glorify your Father which is Heaven. S. *Mat.* vi. 16.

LAY not up for yourſelves Treaſure upon Earth, where the Ruſt and Moth doth corrupt, and where Thieves break through and ſteal; but lay up for your ſelves Treaſures in Heaven, where neither Ruſt nor Moth doth corrupt, and where Thieves do

do not break through and ſteal. S. *Mat.* vi. 19, 20.

WHATSOEVER ye would that Men ſhould do unto you, even ſo do unto them; for this is the Law and the Prophets. S. *Mat.* vii. 12.

NOT every one that ſaith unto me, Lord, Lord, ſhall enter into the Kingdom of Heaven; but he that doth the Will of my Father which is in Heaven. S. *Mat.* vii. 21.

ZACCHEUS ſtood forth, and ſaid unto the Lord, Behold, the half of my Goods I give to the Poor; and if I have done any Wrong to any Man, I reſtore four-fold. S. *Luke* xix. 8.

WHO goeth a Warfare at any Time of his own Coſt? Who planteth a Vineyard, and eateth not of the Fruit thereof? Or who feedeth a

Flock, and eateth not of the Milk of the Flock? 1 *Cor.* ix. 7.

IF we have ſown unto you ſpiritual Things, is it a great Matter if we ſhall reap your worldly Things? 1 *Cor.* ix. 11.

DO ye not know, that they who miniſter about holy Things, live of the Sacrifice? and they who wait at the Altar, are Partakers with the Altar? Even ſo hath the Lord alſo ordained, that they who preach the Goſpel, ſhould live of the Goſpel. 1 *Cor.* ix. 13, 14.

HE that ſoweth little, ſhall reap little; and he that ſoweth plenteouſly, ſhall reap plenteouſly. Let every Man do according as he is diſpoſed in his Heart, not grudgingly, or of Neceſſity; for God loveth a chearful Giver. 2 *Cor.* ix. 6, 7.

LET

LET him that is taught in the Word, miniſter unto him that teacheth, in all good Things. Be not deceived; God is not mocked: For whatſoever a Man ſoweth, that ſhall he reap. *Gal.* vi. 6, 7.

WHILE we have Time, let us do Good unto all Men, and ſpecially unto them that are of the Houſhold of Faith. *Gal.* vi. 10.

GODLINESS is great Riches, if a Man be content with that he hath: For we brought nothing into the World, neither may we carry any thing out. 1 *Tim.* vi. 6, 7.

CHARGE them who are rich in this World, that they be ready to give, and glad to diſtribute; laying up in Store for themſelves a good Foundation againſt the Time to come, that they may attain eternal Life. 1 *Tim.* vi. 17, 18, 19.

God is not unrighteous, that he will forget your Works and Labour that proceedeth of Love; which Love ye have ſhewed for his Name's ſake, who have miniſtred unto the Saints, and yet do miniſter. *Heb.* vi. 10.

To do good, and to diſtribute, forget not; for with ſuch Sacrifices, God is pleaſed. *Heb.* xiii. 16.

Whoso hath this World's Good, and ſeeth his Brother have Need, and ſhutteth up his Compaſſion from him, how dwelleth the Love of God in him? 1 S. *John.* iii. 17.

Give Alms of thy Goods, and never turn thy Face from any poor Man; and then the Face of the Lord ſhall not be turned away from thee. *Tob.* iv. 7.

Be merciful after thy Power. If thou haſt much, give plenteouſly; if thou

thou haſt little, do thy Diligence gladly to give of that little: For ſo gathereſt thou thy ſelf a good Reward in the Day of Neceſſity. *Tob.* iv. 8, 9.

He that hath Pity upon the Poor, lendeth unto the Lord: And look what he layeth out, it ſhall be paid him again. *Prov.* xix. 17.

Bleſſed be the Man that provideth for the Sick and Needy: The Lord ſhall deliver him in the Time of Trouble. *Pſal.* xli. 1.

Whilſt you caſt in your Offering, ſay,

Bleſſed Jesu, who didſt accept the poor Widow's two Mites, be pleaſed graciouſly to accept this from thy unworthy Servant. *Amen.*

THE Communion Office TO THE RECEPTION,

¶ *After the Prieſt ſhall place ſo much Bread and Wine upon the Table as he ſhall think ſufficient, he ſhall then ſay,*

LET us pray for the whole State of Chriſt's Church militant here in Earth.

ALMIGHTY and everliving God, who by thy holy Apoſtle haſt taught us to make Prayers and Supplications, and to give Thanks for all

all Men; We humbly beſeech thee moſt mercifully [* *to accept our Alms and Oblations, and*] to receive theſe our Prayers which we offer unto thy Divine Majeſty, beſeeching thee to inſpire continually the univerſal Church with the Spirit of Truth, Unity, and Concord: And grant that all they that do confeſs thy holy Name, may agree in the Truth of thy Holy Word, and live in Unity and godly Love. We beſeech thee alſo to ſave and defend all Chriſtian Kings, Princes, and Governors, and eſpecially thy Servant *George* our King; that under him we may be godly and quietly governed: And grant unto his whole Council, and to all that are put in Authority under him, that they may truly and indifferently miniſter Juſtice, to the Puniſhmen of Wickedneſs and Vice, and to the Maintenance of thy true Religion and Virtue. Give Grace, O hea-

* *If there be no Alms or Oblations, then ſhall the Words* [of accepting our Alms and Oblations] *be left out unſaid.*

venly Father, to all Biſhops and Curates, that they may both by their Life and Doctrine ſet forth thy true and lively Word, and rightly and duly adminiſter thy Holy Sacraments: And to all thy People give thy heavenly Grace; and eſpecially to this Congregation here preſent; that with meek Heart and due Reverence they may hear and receive thy holy Word, truly ſerving thee in Holineſs and Righteouſneſs all the Days of their Life. And we moſt humbly beſeech thee of thy Goodneſs, O Lord, to comfort and ſuccour all them who in this tranſitory Life are in Trouble, Sorrow, Need, Sickneſs, or any other Adverſity. And we alſo bleſs thy holy Name, for all thy Servants departed this Life in thy Faith and Fear; beſeeching thee to give us Grace ſo to follow their good Examples, that with them we may be Partakers of thy heavenly Kingdom. Grant this, O Father, for Jeſus Chriſt's Sake, our only Mediator and Advocate. *Amen.*

¶ *At*

¶ *At the Time of the Celebration of the Communion, the Communicants being conveniently placed for the receiving of the Holy Sacrament, the Prieſt ſhall ſay this Exhortation.*

DEARLY Beloved in the Lord, Ye that mind to come to the Holy Communion of the Body and Blood of our Saviour Chriſt, muſt conſider how St. *Paul* exhorteth all Perſons diligently to try and examine themſelves, before they preſume to eat of that Bread, and drink of that Cup. For as the Benefit is great, if with a true penitent Heart and lively Faith we receive that holy Sacrament, (for then we ſpiritually eat the Fleſh of Chriſt, and drink his Blood; then we dwell in Chriſt, and Chriſt in us; we are one with Chriſt, and Chriſt with us:) So is the Danger great, if we receive the ſame unworthily. For then we are guilty of the Body and Blood of Chriſt our Saviour; we eat

and

and drink our own Damnation, not conſidering the Lord's Body; we kindle God's Wrath againſt us; we provoke him to plague us with divers Diſeaſes, and ſundry kinds of Death. Judge, therefore, your ſelves, Brethren, that ye be not judged of the Lord; repent you truly for your Sins paſt; have a lively and ſtedfaſt Faith in Chriſt our Saviour; amend your Lives, and be in perfect Charity with all Men, ſo ſhall ye be meet Partakers of thoſe holy Myſteries. And above all Things, ye muſt give moſt humble and hearty Thanks to God the Father, the Son, and the Holy Ghoſt, for the Redemption of the World by the Death and Paſſion of our Saviour Chriſt, both God and Man, who did humble himſelf even to the Death upon the Croſs, for us miſerable Sinners, who lay in Darkneſs and the Shadow of Death, that he might make us the Children of God, and exalt us to everlaſting Life. And to the End of that we ſhould always remem-

remember the exceeding great Love of our Maſter, and only Saviour Jeſus Chriſt, thus dying for us, and the innumerable Benefits, which by his precious Blood-ſhedding, he hath obtained for us; he hath inſtituted and ordained holy Myſteries, as Pledges of his Love, and for a continual Remembrance of his Death, to our great and endleſs Comfort. To him, therefore, with the Father, and the Holy Ghoſt, let us give (as we are moſt bounden) continual Thanks, ſubmitting our ſelves wholly to his holy Will and Pleaſure, and ſtudying to ſerve him in true Holineſs and Righteouſneſs all the Days of our Life. *Amen.*

¶ *Then ſhall the Prieſt ſay to them that come to receive the holy Communion.*

YE that do truly and earneſtly repent you of your Sins, and are in Love and Charity with your Neighbours,

bours, and intend to lead a new Life, following the Commandments of God, and walking from henceforth in his holy Ways; draw near with Faith, and take this holy Sacrament to your Comfort; and make your humble Confeſſion to Almighty God, meekly kneeling upon your Knees.

¶ *Then ſhall this general Confeſſion be made in the Name of all thoſe that are minded to receive the Holy Communion by one of the Miniſters, both he and all the People kneeling humbly upon their Knees, and ſaying,*

ALMIGHTY God, Father of our Lord Jeſus Chriſt, Maker of all Things, Judge of all Men; We acknowledge and bewail our manifold Sins and Wickedneſs, which we from Time to Time moſt grievouſly have committed, by Thought, Word and Deed, againſt thy divine Majeſty, provoking moſt juſtly thy Wrath and Indignation againſt us. We do earneſtly

earneſtly repent, and are heartily ſorry for theſe our Miſdoings; The Remembrance of them is grievous unto us; The Burden of them is intolerable. Have Mercy upon us, have Mercy upon us, moſt merciful Father; for thy Son our Lord Jeſus Chriſt's Sake, forgive us all that is paſt, and grant that we may ever hereafter ſerve and pleaſe thee in Newneſs of Life, to the Honour and Glory of thy Name, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt (or the Biſhop being preſent) ſtand up, and turning himſelf to the People, pronounce this Abſolution.*

ALMIGHTY God our heavenly Father, who of his great Mercy hath promiſed Forgiveneſs of Sins to all them that with hearty Repentance and true Faith turn unto him; Have mercy upon you, pardon and deliver you from all your Sins, confirm and

ſtrengthen

ſtrengthen you in all Goodneſs, and bring you to everlaſting Life, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt ſay,*

HEAR what comfortable Words our Saviour Chriſt ſaith unto all that truly turn to him.

COME unto me, all ye that travel and are heavy laden, and I will refreſh you. St. *Mat.* xi. 21.

So God loved the World, that he gave his only begotten Son, to the end that all that believe in him, ſhould not periſh, but have everlaſting Life. St. *John* iii. 16.

HEAR alſo what St. *Paul* ſaith:

THIS is a true Saying, and worthy of all Men to be received, that Chriſt Jeſus came into the World to ſave Sinners. 1 *Tim.* i. 15.

HEAR

HEAR alſo what St. *John* ſaith:

IF any Man ſin, we have an Advocate with the Father, Jeſus Chriſt the Righteous, and he is the Propitiation for our Sins. 1 St. *John* ii. 1.

¶ *After which the Prieſt ſhall proceed, ſaying,*

LIFT up your Hearts.

Anſw. WE lift them up unto the Lord.

Prieſt. LET us give Thanks unto our Lord God.

Anſw. IT is meet and right ſo to do.

¶ *Then ſhall the Prieſt turn to the Lord's Table, and ſay,*

IT is very meet, right, and our bounden Duty, that we ſhould at all

all Times, and in all Places, give Thanks unto thee, O Lord, * [Holy Father] Almighty, Everlasting God.

* *These Words* [Holy Father] *muſt be omitted on Trinity Sunday.*

¶ *Here ſhall follow the proper Preface, according to the Time, if there be any ſpecially appointed: or elſe immediately ſhall follow,*

THEREFORE, with Angels and Archangels, and with all the Company of Heaven, we laud and magnify thy glorious Name, evermore praiſing thee, and ſaying, Holy, holy, holy, Lord God of Hoſts, Heaven and Earth are full of thy Glory. Glory be to thee, O Lord moſt High. *Amen.*

PROPER PREFACES.

¶ *Upon Chriſtmas Day, and Seven Days after.*

BECAUSE thou didſt give Jeſus Chriſt, thine only Son, to be born as at this Time for us, who by the Operation of the Holy Ghoſt, was made very Man of the Subſtance of the Virgin *Mary* his Mother, and that without Spot of Sin, to make us clean from all Sin: Therefore with Angels, *&c.*

¶ *Upon Eaſter Day, and Seven Days after.*

BUT chiefly are we bound to praiſe thee, for the glorious Reſurrection of thy Son Jeſus Chriſt our Lord: For

For he is the very Paſchal Lamb which was offered for us, and hath taken away the Sin of the World; who by his Death hath deſtroyed Death, and by his Riſing to Life again, hath reſtored to us everlaſting Life. Therefore with Angels, *&c.*

¶ *Upon Aſcenſion Day, and Seven Days after.*

THROUGH thy moſt dearly beloved Son Jeſus Chriſt our Lord, who after his moſt glorious Reſurrection manifeſtly appeared to all his Apoſtles, and in their Sight aſcended up into Heaven to prepare a Place for us; that where he is, thither we might alſo aſcend, and reign with him in Glory. Therefore with Angels, *&c.*

¶ *Upon*

¶ *Upon Whitſunday, and Six Days after.*

THROUGH Jeſus Chriſt our Lord; according to whoſe moſt true Promiſe, the Holy Ghoſt came down as at this Time from Heaven with a ſudden great Sound, as it had been a mighty Wind, in the Likeneſs of fiery Tongues, lighting upon the Apoſtles, to teach them and to lead them to all Truth; giving them both the Gift of divers Languages, and alſo Boldneſs with fervent Zeal, conſtantly to preach the Goſpel unto all Nations, whereby we have been brought out of Darkneſs and Error, into the clear Light and true Knowledge of thee, and of thy Son Jeſus Chriſt. Therefore with Angels, *&c.*

¶ *Upon the Feaſt of Trinity only.*

WHO art one God, one Lord; not one only Perſon, but Three Perſons

Perſons in one Subſtance. For that which we believe of the Glory of the Father, the ſame we believe of the Son, and of the Holy Ghoſt, without any Difference or Inequality. Therefore with Angels, *&c.*

¶ *After each of which Prefaces ſhall immediately be ſung or ſaid,*

THEREFORE with Angels and Archangels, and with all the Company of Heaven, we laud and magnify thy holy Name, evermore praiſing thee, and ſaying, Holy, holy, holy, Lord God of Hoſts, Heaven and Earth are full of thy Glory. Glory be to thee, O Lord moſt High. *Amen.*

¶ *Then ſhall the Prieſt, kneeling down at the Lord's Table, ſay, in the Name of all them that ſhall receive the Communion, this Prayer following.*

WE

WE do not preſume to come to this thy Table, O merciful Lord, truſting in our own Righteouſneſs, but in thy manifold and great Mercies. We are not worthy ſo much as to gather up the Crumbs under thy Table. But thou art the ſame Lord, whoſe Property is always to have Mercy; Grant us, therefore, gracious Lord, ſo to eat the Fleſh of thy dear Son Jeſus Chriſt, and to drink his Blood, that our ſinful Bodies may be made clean by his Body, and our Souls waſhed through his moſt precious Blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ *When the Prieſt, ſtanding before the Table, hath ſo ordered the Bread and Wine, that he may with the more Readineſs and Decency break the Bread before the People, and take the Cup into his Hands, he ſhall ſay the Prayer of Conſecration, as followeth.*

ALMIGHTY God, our heavenly Father, who of thy tender Mercy, didſt give thine only Son Jeſus Chriſt, to ſuffer Death upon the Croſs for our Redemption; who made there (by his own Oblation of himſelf once offered) a full, perfect, and ſufficient Sacrifice, Oblation, and Satisfaction for the Sins of the whole World; and did inſtitute, and in his holy Goſpel command us to continue a perpetual Memory of that his precious Death, until his coming again; Hear us, O merciful Father, we moſt humbly beſeech thee, and grant, that we receiving theſe thy Creatures of Bread and Wine, according to thy Son our Saviour Jeſus Chriſt's holy Inſtitution, in Remembrance of his Death and Paſſion, may be Partakers of his moſt bleſſed Body and Blood; Who in the ſame Night that he was betrayed, *(a)* took Bread, and when he had given Thanks *(b)*, he brake it, and

(a) *Here the Prieſt is to take the Paten into his Hands.*

(b) *And here to break the Bread.*

and gave it to his Diſciples, ſaying, Take eat, *(c)* this is my Body which is given for you; Do this in Remembrance of me. Likewiſe after Supper, *(d)* he took the Cup, and when he had given Thanks, he gave it to them, ſaying, Drink ye all of this, for this *(e)* is my Blood of the New Teſtament, which is ſhed for you and for many for the Remiſſion of Sins: Do this, as oft as ye ſhall drink it, in Remembrance of me. *Amen.*

(c) *And here to lay his Hand upon all the Bread.*

(d) *Here he is to take the Cup into his Hand.*

(e) *And here to lay his Hand upon every Veſſel (be it Chalice or Flagon) in which there is any Wine to be conſecrated.*

At Proſtrating before the Altar.

I AM now before the Altar of God, even the God of my Joy and Gladneſs.

I WILL offer Thankſgiving unto my God, and pay my Vows unto the moſt High.

O LAMB of God that takeſt away the Sins of the World, *Grant me thy Peace.*

O LAMB of God, that takeſt away the Sins of the World, *Have Mercy upon me.*

O LORD GOD, how I do receive the Body and Blood of my moſt bleſſed Saviour *Jeſus Chriſt*, the Price of my Redemption, is the very Wonder of my Soul! Yet grant me, Gracious Lord, ſo to eat the *Fleſh* of thy Son, and drink his *Blood*, that my ſinful Body may be made clean by his Body, and my Soul waſhed through his moſt precious Blood. *Amen.*

Imme-

Immediately before Receiving.

THOU haſt ſaid, That *he that eateth thy Fleſh, and drinketh thy Blood, hath eternal Life.*

BEHOLD the Servant of the Lord, be it unto me according to thy Word.

When the Prieſt offers thee the holy Bread, ſay with him

THE Body of our Lord Jeſus Chriſt, which was given for me, preſerve my Body and Soul unto everlaſting Life. *Amen.*

After Receiving.

BY thy crucified Body deliver me from *this Body of Death.*

BY thine Agony and bloody Sweat, by thy Croſs and Paſſion, *Good Lord deliver me.*

LORD, I receive this broken *Bread*, as thy *Body*, in Memory of thy wonderful *Incarnation*, and meritorious *Sufferings*: Grant that this *Bread of Life*, thus received by me in ſtedfaſt *Faith* and humble *Thankfulneſs*, may refreſh and nouriſh me in this Life, comfort me in the Hour of Death, ſave me in the Day of Judgment. *Amen.*

Upon the Approach of the Prieſt with the conſecrated Cup, ſay,

WHAT Reward ſhall I give unto the Lord for all the Benefits he hath done unto me?

I WILL take the Cup of Salvation, and call upon the Name of the Lord.

When the Cup of Bleſſing is offered unto you, ſay,

THE Blood of our Lord Jeſus Chriſt, which was ſhed for me, preſerve my Body and Soul unto everlaſting Life. *Amen.*

After Receiving the Cup.

O LET this Blood of thine purge my Conſcience from *Dead Works*, to ſerve the *Living God.*

LORD, if thou wilt, thou canſt make me clean.

O TOUCH me, and ſay, I will, be thou clean.

WORTHY is the *Lamb*, that was ſlain, to receive Power, and Riches, and Wiſdom, and Strength, and Honour, and Glory, and Bleſſing.

THEREFORE Bleſſing, Honour, Glory, and Power be to him that ſitteth upon the Throne, and to the Lamb, for ever and ever. *Amen.*

LORD, I have received this *Sacrament* of the Body and Blood of my dear Saviour: His Mercy hath given it, and my Faith received it into my Soul; I humbly beſeech thee, ſpeak *Mercy* and *Peace* to my Conſcience, and enrich me with all thoſe *Graces* which come from that precious Body and Blood, even till I be poſſeſſed of *Eternal Life* in Chriſt. *Amen.*

A THANKSGIVING *when you retire from the* Altar.

ALMIGHTY God, Father of all Mercies, and God of all Conſolation, from whom every *good* and *perfect Gift* cometh, and to whom all Glory and Honour ſhould be returned; Thou haſt been pleaſed to admit me to

to the renewing of that *Covenant* with thee, which I have ſo often and ſo perverſely broken. Therefore, will I, with the moſt fervent and inflamed Affections of a *grateful Heart*, adore and praiſe thy holy Name for theſe ineſtimable Mercies vouchſafed unto me; for the *Means of Grace*, and for the *Hopes of Glory*.

LORD, I am not worthy of that daily Bread which ſuſtains the Body: but thou haſt made me Partaker of that *Bread of Life*, which came down from Heaven, and nouriſheth the Soul; and of which whoſoever *eateth*, ſhall *live for ever*. Grant, O my God, that my Soul may reliſh this *Divine Food* with ardent *Love* and ſpiritual Raviſhments, that this holy *Communion* prove not unto me Judgment and Condemnation; but that it may ſupport and preſerve me in every *Temptation*, rejoice and quiet me in every *Trouble*, enlighten and ſtrengthen me in every good *Word* and *Work*, comfort

and defend me in the *Hour of Death* againſt all Oppoſitions of the Spirits of Darkneſs, and finally raiſe me up to a *Glorious Immortality*, through the Merits of Jeſus Chriſt, my bleſſed Redeemer. *Amen.*

A MEDI-

A MEDITATION BEFORE THE POST-COMMUNION.

PRAISE the Lord, O my Soul, and forget not all his Benefits; who healeth all thine Infirmities, and crowneth thee with Mercy and Loving Kindneſs. Conſider thou haſt been entertained with the Food of Heaven, even the *Body* and *Blood* of thy deareſt Saviour; who was bruiſed for thine Iniquities, and wounded for thy Tranſgreſſions: How then canſt thou cheriſh any ſinful Thought, or ſenſual Appetites, which have

have cauſed his bitter Death, without a juſt Reſentment, and the higheſt Indignation againſt them! Thou muſt reſolve to renounce them all for ever, if thou expecteſt any Benefit from the Merits of thy crucified Redeemer. *Holy* JESU! I am not worthy thou ſhouldeſt deſcend into my Heart; but the more unworthy I am, the more generous is thy *Love*, and the greater my Obligations. Thou, Son of the moſt High, cryedſt out, *My Soul is exceeding ſorrowful, even unto Death.* Who can hear this, and not ſtand confounded! For infinite Perfection thus to weep, thus to mourn! But, how wretched have I been, who have ſo highly incenſed the God of Heaven, that nothing leſs than the Blood of his *own Son*, could make my Peace! How refreſhing is this Cup to me, which was ſo terrible to thee! Thou didſt drink it as the Price of my Sins; but I have received it as the *Seal* of my Pardon, and a certain *Pledge* of thy Father's Affection. This requires

from

from my Hands the ſtricteſt Ties of *Love*, and exact Obedience to thy *Commands*. To thee, therefore, O bleſſed Jeſus, do I devote my ſelf with firm and laſting Reſolutions of Amendment of Life. Do thou lead me ſafe through this Vale of Sorrow and Danger, and conduct me, *by the Way of Peace and Holineſs*, to my own Home, even my heavenly Country, *the Land of Promiſe*, the Preſence and Fruition of my God, to endleſs Ages. *Amen.*

IF you have any more Time while others are receiving, you may turn to the laſt Meditation; viz. Of the Benefits of our Lord's Paſſion.

THE

THE

Poſt-Communion.

OUR Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, As it is in Heaven. Give us this Day our daily Bread. And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into Temptation; but deliver us from Evil: For thine is the Kingdom, and the Power, and the Glory, For ever and ever. *Amen.*

¶ *After*

¶ *After ſhall be ſaid as followeth.*

O Lord and heavenly Father, we thy humble Servants intirely deſire thy fatherly Goodneſs, mercifully to accept this our Sacrifice of Praiſe and Thankſgiving; moſt humbly beſeeching thee to grant, that by the Merits and Death of thy Son Jeſus Chriſt, and through Faith in his Blood, we, and all thy whole Church, may obtain Remiſſion of our Sins, and all other Benefits of his Paſſion. And here we offer and preſent unto thee, O Lord, ourſelves, our Souls and Bodies, to be a reaſonable, holy, and lively Sacrifice unto thee; humbly beſeeching thee, that all we who are Partakers of this Holy Communion, may be filled with thy Grace and heavenly Benediction. And although we be unworthy, through our manifold Sins, to offer unto thee any Sacrifice; yet we beſeech thee to accept this our bounden

bounden Duty and Service; not weighing our Merits, but pardoning our Offences, through Jeſus Chriſt our Lord; by whom, and with whom, in the Unity of the Holy Ghoſt, all Honour and Glory be unto thee, O Father Almighty, World without End. *Amen.*

¶ *Or this.*

ALMIGHTY and everliving God, we moſt heartily thank thee, for that thou doſt vouchſafe to feed us, who have duly received theſe Holy Myſteries, with the ſpiritual Food of the moſt precious Body and Blood of thy Son our Saviour Jeſus Chriſt; and doſt aſſure us thereby, of thy Favour and Goodneſs towards us; and that we are very Members incorporate in the myſtical Body of thy Son, which is the bleſſed Company of all faithful People; and are alſo Heirs through Hope of thy everlaſting Kingdom, by the Merits of

of the moſt precious Death and Paſſion of thy dear Son. And we moſt humbly beſeech thee, O heavenly Father, ſo to aſſiſt us with thy Grace, that we may continue in that holy Fellowſhip, and do all ſuch good Works as thou haſt prepared for us to walk in, through Jeſus Chriſt our Lord; to whom with thee and the Holy Ghoſt be all Honour and Glory, world without End. *Amen.*

¶ *Then ſhall be ſung or ſaid,*

GLORY be to God on high, and in Earch Peace, Good-will towards Men. We praiſe thee, we bleſs thee, we worſhip thee, we glorify thee, we give Thanks to thee, for thy great Glory, O Lord God, heavenly King, God the Father Almighty.

O LORD, the only begotten Son Jeſu Chriſt; O Lord God, Lamb of God, Son of the Father, that takeſt away

away the Sins of the World; Have Mercy upon us. Thou that takeſt away the Sins of the World, have Mercy upon us. Thou that takeſt away the Sins of the World, receive our Prayer. Thou that ſitteſt at the right Hand of God the Father, have Mercy upon us.

FOR thou only art holy, thou only art the Lord; thou only, O Chriſt, with the Holy Ghoſt, art moſt high in the Glory of God the Father. *Amen.*

¶ *Then the Prieſt (or Biſhop if he be preſent) ſhall let them depart with this Bleſſing.*

THE Peace of God, which paſſeth all Underſtanding, keep your Hearts and Minds in the Knowledge and Love of God, and of his Son Jeſus Chriſt our Lord: And the Bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be amongſt

amongſt you, and remain with you always. *Amen.*

A PRAYER *upon your Return Home.*

O JESU! my crucified Redeemer, I am now come from partaking of thy Love, in the Celebration of the brighteſt Inſtance of it, thy Death upon the Croſs. I am now come from thy Table to pour out the earneſt Deſires of my Soul in private. And that my Prayer may be acceptable in thy Sight, I beg in thine own Name, and for the Sake of that precious Blood of thine, which my thirſty Soul has now been drinking of. My Deſire, O my God, is, that I may ever be mindful of what I have now been doing, and remember, that I have, in *the Commemoration of thy Death*, dedicated my ſelf afreſh to thy Honour and Service; that I have now ratified my *baptiſmal Vow*, and renewed my ſolemn Oath, to renounce the

the Pomps and Vanities of this wicked World; and that if I ſhould hereafter live in any wilful Sin, it would be to account *this Blood of the Covenant an unholy Thing.*

I HAVE now ſeen the Image of thy dreadful Paſſion; I beſeech thee, therefore, touch my Heart with ſo deep a Senſe of thy Sufferings on the Croſs, that I may not, by any wilful Tranſgreſſions, barbarouſly crucify thee again, and tear open thy ſmarting Wounds, and make them bleed afreſh. *O my Lord*, how rich are the Delicacies of thy Table! How ſweet is this *Bread of Life*, with which thou haſt now ſatisfied my hungry Soul! Lord, *evermore give me this Bread:* Had I before known the Delights of this *Divine Banquet*, I had not been ſo great a Stranger there, nor ſtood ſo long to diſpute thy gracious *Invitation.* But with thy Leave and Aſſiſtance, I ſhall hereafter be a conſtant Gueſt at thy *Holy Table*; and

nd inſtead of making *Excuſes*, humbly ſue for an *Admiſſion* to theſe ſacred VIANDS, of ſuch infinite Advantage and unconceivable Delight to my raviſhed Soul.

AND ſince I now am wholly thine by this ſolemn Reſignation of my ſelf at thy Altar, do thou mercifully accept the *Offer*; embrace, I beſeech thee, with thy compaſſionate Mercy, the *Tender* of a contrite and ſincere Heart, and vouchſafe ſo to direct the whole Courſe of my Life, that by growing from Grace to Grace, from Strength to Strength, I may at length enjoy for ever thy divine Preſence, there to underſtand this grand Myſtery of thy *Body* and *Blood*, and celebrate the Marriage Supper of the Lamb, with an Angel-like Fervor and Devotion. *Amen.*

A THANKSGIVING *upon your Return Home.*

MOST glorious Lord God, the Author and Finiſher of all good Works; Look down with Favour and good Acceptance upon thy poor unworthy, but ſincere Servant, now proſtrating himſelf before thy divine Majeſty, with *devout Thanks* and *humble Gratitude*, for ſuch plentiful Effuſions of thy Grace, and ſuch diſtinguiſhing Marks of thy Kindneſs communicated to me this Day at thy Table. My Heart and all its Affections, ſuch as they are, I dedicate to thy Service; the utmoſt a devout Mind can conceive or deſire, I offer in thy Preſence, with all poſſible Reſpect, with Sincerity as unfeigned as if my Zeal was much more bright and fervent. I do it without the leaſt Reſerve; all I have, and am, is intirely thine, moſt freely conſecrated to thy *Uſe*, my God and my Lord, my

my Almighty Creator, and moſt merciful Redeemer: Take then a full Poſſeſſion of one, upon ſo many Accounts *thy own*; enter, and dwell, and reign in me abſolute, and for ever.

LET no impure Thought, or unclean Spirit come near thy Dwelling; leſt it defile the Ground, where thy bleſſed Feet have trod. Protect and defend me againſt thoſe numerous Temptations, which ſo ſtrongly encounter my daily Performances, and have cauſed my *treacherous Heart* to betray me into a Violation of thoſe *Promiſes* I have ſo often made: And fix my inconſtant Mind, that I may not be led away with the Errors of the Wicked, and *fall from my own Stedfaſtneſs*; but give me Grace, that I may perſevere in good Works unto the End. Let thy Will be the ſole *Guide* and *Meaſure* of mine, and let me embrace my Lord with the Perfection of Holineſs; that all my

Hopes

Hopes and *Wiſhes* may center in thee alone, and that nothing may ever appear deſirable unto me, in Compariſon of a *pure Heart*, and *peaceful Conſcience:* For thou, O Lord, art my Portion, thou my only Reſt; in thee alone is Fulneſs of Joy, and at thy right Hand there are Pleaſures for evermore. O grant me this bleſſed Retreat, this happy Security; then ſhall I find Reſt unto my Soul here, and at laſt be intituled to a never-fading Crown in thy glorious Kingdom hereafter. *Amen.*

Our Father, which art in Heaven; &c.

God the Father, bleſs me! God the Son, defend me! God the Holy Ghoſt, preſerve me! God the Holy Trinity be with me, now and for evermore. *Amen.*

A Prayer

A PRAYER *to be added to your* Evening Devotions, *proper to conclude the Day with.*

O MOST gracious and eternal God, whoſe Mercies are tranſcendant, and whoſe Goodneſs is more than can be expreſſed: How amiable are all thy Dealings! How glorious is thy Favour, who haſt this Day honoured me with the higheſt *Privileges*, and offered the moſt illuſtrious *Signals* of endearing Love to thine unworthy Servant! Thou haſt not only fed me with the *Bread of Angels*, but haſt alſo conveyed the Merits and Graces of *a crucified Saviour* into my weary and heavy-laden Soul: Let this Life-giving Myſtery produce in me ſuch Power and Strength, ſuch Courage and Reſolution, that I may no more forfeit my *Right of Inheritance*, nor become a Caſt-away

after ſo many ſolemn and repeated Engagements.

BEHOLD, Lord, I have been a Priſoner to Satan, a Slave to Sin, and marked for Deſtruction: But thou haſt procured my Pardon, my Liberty, and my Life. Let me no longer confederate with thine Enemies, from whom I have withdrawn my ſelf; nor break that Covenant, wherein thou haſt ſealed my Pardon: Let me not *ſtain* that Soul, which the Blood of Chriſt hath waſhed; nor ſell that to Satan, which JESUS hath purchaſed for GOD. But confirm me more and more in the Belief of thoſe immortal Pleaſures beyond the Grave; that by the Strength of a lively Faith, and vigorous Hope, my Soul may be raiſed above this World, and learn to deſpiſe and trample upon all its gilded Vanities, whenſoever they preſent themſelves, either to *allure* or *terrify* me from purſuing the

the *Ways of Holineſs.* And for a ſure *Pledge* of ſuch ineſtimable Bleſſings, do thou, O Lord, I moſt humbly beſeech thee, ſubdue my Corruptions, vanquiſh my Fears, and increaſe my Charity; that, fixing my Thoughts upon the glorious Intereſts of a virtuous Life, I may grow in Grace, and be rich in good Works. Thus ſhall I, guided by thy Providence, and aſſiſted by thy Holy Spirit, at the End of my Days, arrive at the End of my Hope; and by being faithful unto Death, receive the Crown of Life, which thou haſt promiſed to thy ſincere and obedient Servants: Even for his Sake, who will one Day pronounce that joyful Sentence upon all that truly love and fear him, ſaying, ——— *Come, ye Bleſſed of my Father, inherit the Kingdom prepared for you from the Foundation of the World.* Even ſo, Lord Jeſus, *Amen.* So be it.

BLESSED be the Lord God of Iſrael, *who only doth wondrous Things; and bleſſed be the Name of his Majeſty for ever; and all the Earth ſhall be filled with his Majeſty.* Amen, Amen.

A Conſolatory Penitential

MEDITATION

Upon the MERITS of

Chriſt's Sufferings.

Taken moſtly from the Latin *of* St. ANSELM.

THE *Ignominy* of the Croſs is the *Glory* of the *Chriſtian*; and the Comfort of every pious *Soul* conſiſts in the bleeding

Wounds of a *crucified Saviour:* Our beſt *Life* depends upon his *Death*, and our higheſt *Honour* in his *Exaltation.* Oh, HEAVENLY FATHER! O GOD OMNIPOTENT! how unſpeakable is thy Goodneſs! how tranſcendant thy Mercy! 'Twas owing to my own Wilfulneſs, that I have offended thee, but 'tis wholly out of my own Power to pacify thine Anger, or attone for the Offence; and therefore nothing leſs than my Saviour's MEDIATION will be available to reconcile me to thy ſelf.

VOUCHSAFE, therefore, O *bleſſed God*, to look upon me through the *Son of thy Love*; caſt thine Eyes upon the *Sacrament* of *his Fleſh*, that ſo thou mayeſt remit the Guilt that proceeds from the Depravity of *my own.* Regard, I beſeech thee, the Sufferings of thy dear Son, and in them forget the Miſcarriages of me thy unworthy Servant. My ſtubborn Fleſh has indeed juſtly provoked thine

thine Indignation; but, Oh, let the expiatory *Sacrifice* of thy Son's *Blood* melt thee into Pity! Much, I confeſs, my Iniquities have deſerved; but much more has my Redeemer's Righteouſneſs merited for me, and his Innocence attoned for my Guilt. For by how much God is greater than Man, by ſo much does his Goodneſs exceed, both in Meaſure and Quality, the Deſert of my Wickedneſs. Since the Whole of my Being is thine by Condition, grant it may be alſo thine by Affection. Thou that haſt allowed me the Priviledge of *Aſking*, vouchſafe me alſo the Benefit of *Receiving*: Thou that giveſt me the Grace to *ſeek*, grant that I may ſo ſeek as to *find*: Thou directeſt me to *knock*, open to me that now *do*: From thee I receive the *Will* to deſire, permit me, I beſeech thee, from thee to obtain the Bleſſing that is annexed to the *Performance*; that ſo the Strength of the

one may be anſwerable to the Deſires of the other.

O H, *righteous* God! Oh, *moſt juſt Judge!* if I conceal my Sins, they will be utterly *incurable*; and yet if I bring them to Light, they are altogether *abominable*: They ſting me with Sorrow when I reflect upon their *Nature*; and yet they aſtoniſh me with Horror when I remember their End. ——— But, *O Father of Mercies*, do not with-hold thy compaſſionate Bowels, when my *Neceſſities* are ſo great, and my *Miſery* ſo preſſing; that ſo by how much the ſorer the *Burden* of my Sins is, by ſo much the more I may feel the *Refreſhments* of thy Grace; and the Greatneſs of thy *Supplies* anſwer to the Greatneſs of my *Wants*.

H OLY F ATHER, let me not, I beſeech thee, feel the Weight of thine Anger, ſince thou haſt ſmitten thine

thine own Son for my *Tranſgreſſions*, and *laid on him the Iniquities of us All.* O HOLY JESU! reſcue me from the Wrath of an incenſed God, ſince thou haſt borne thy Father's Anger in thy inexpreſſible Agonies on the Croſs! O BLESSED SPIRIT! defend me by thy inward Conſolations from the Wrath of the Almighty, ſince thou haſt promiſed, in thy inſpired Goſpel, Mercy to the Penitent, and Pardon to the *weary and heavy-laden Sinner. O God of Holineſs*, and my moſt righteous Judge, I have no Place to fly to where I may avoid thy *Preſence*, or ſhelter my ſelf from the Reach of thy juſt *Vengeance. If I go up into Heaven, thou art there*; *If I go down into Hell, thou art there alſo. If I take the Wings of the Morning, and remain in the uttermoſt Parts of the Sea, even there ſhall thy Hand lead me, and thy right Hand ſhall hold me.*

To Christ, then, will I fly, and in his ſalutary Wounds will I hide my ſelf. And therefore, *O merciful God!* caſt a favourable Eye upon my *crucified Redeemer*; behold the Body of my dying Saviour beſmeared all over with livid Gore, and let thoſe *Wounds* my Sins have made in me, be for ever buried in *his*. Oh! let thy Son's *Blood* waſh away my *ſcarlet Crimes*, and grant it may become effectual *to cleanſe me from all Unrighteouſneſs:* Regard thoſe paſſionate Prayers he pours out upon the Croſs, and accept thoſe ſtrong Cries, thoſe powerful Interceſſions, this *Son of thy Love* offers up for all penitent Sinners, as well as for the Salvation of all the *Elect of God.*

Oh Lord *moſt holy! Oh* God *moſt mighty!* thou everlaſting Judge! I cannot but confeſs before thee, that when I reflect upon my Life, I am terrified

terrified with the *Reflection:* For when I view it all over, I find, upon my ſtricteſt Scrutiny, that it is nothing elſe but *a Compoſition of Sin*; or, at beſt, but a void and unprofitable *Waſte:* or, admit there be any Appearance of ſome little Goodneſs in it, yet it is either ſo counterfeit and defective, or elſe one way or other attended with ſuch a ſenſible Mixture of the *Corruptible*, that it cannot be thought *pleaſing*, if not indeed altogether *diſpleaſing* in thy Sight: Upon which Reflection I muſt be forced to conclude, that my whole Life is *full of Sin*; and, in Conſequence of that, ſubject to a State of *Damnation*; or elſe *unprofitable*, and therefore altogether deſpicable. Nay, why do I diſtinguiſh the *Unprofitable* from the *Damnable*; ſince if it be the *firſt*, it cannot eſcape the Rigour of the *laſt*; it being ſo peremptorily declared in the Goſpel of our Saviour, That *every Tree which bringeth not*

forth good Fruit, ſhall be caſt into the Fire; and that not only that *Tree* which bringeth forth *evil* Fruit, but even that Tree which bringeth forth *no Fruit* at all, is like to meet with the ſame fatal Concluſion.

THE Inſtance of the Goats placed at the Left Hand of the Judge, fills me with Horror when I conſider, that they underwent that *Doom*, not merely becauſe they had *done wickedly*, but becauſe they neglected *to do Good:* 'Twas becauſe they neither *fed the Hungry*, nor gave Drink *to the Thirſty*, neither *cloathed the Naked*, nor *viſited the Sick:* And therefore, when from this Example I proceed to conſider my own Conduct and Behaviour, what ſhameful Reproach and Self-Condemnation muſt I be filled with, and caſt upon my ſelf this very juſt and mortifying Complaint. —— *Oh! thou dry and barren Wood, that deſerveſt to be made the Fuel for the everlaſting Flames,*

Flames, the doleful Subject of Fire unquenchable! What wilt thou have to alledge for thy ſelf in that Day, when every minute Paſſage of thy Life ſhall be weighed in the Balance of an impartial Juſtice, and a ſtrict Enquiry made, *How it has been ſpent?* When not *a Hair of thy Head ſhall fall to the Ground*, nor a Moment of thy Time be unaccounted for?

O dreadful Streight! O Anguiſh inſupportable! On the one hand, my Sins accuſing me; on the other, Juſtice terrifying me! Beneath me a gaping *Hell*, an infernal Lake ready to devour me! Above, an angry Judge ready to paſs Sentence upon me! Within me, hidden *Remorſe*, and a Self-accuſing *Conſcience!* Round about me, the material World all in Flames, and melting into a *liquid Conflagration!* And if in theſe laſt great Extremities of Nature;

Nature; if under theſe tremendous Circumſtances of awakening Juſtice, *the Righteous ſcarcely be ſaved*, where then ſhall the *Sinner*, unprepared for Judgment, and *laden with Iniquity, be able to appear?* 'Twill be *impoſſible* for him to be concealed, and yet to appear will be altogether *intolerable*.

AND now, O my SOUL! where canſt thou look for Safety? or what Proſpect of Relief or Comfort canſt thou hope for? What Counſel canſt thou take? What Direction canſt thou follow? Who or where is he that is, by Way of Eminence and Diſtinction, ſtiled, *The Guardian Angel, The Ambaſſador of Heaven, The Almighty Saviour?* 'Tis JESUS himſelf, even *Jeſus* my Judge, within whoſe Arms I tremble. But yet take Heart, O *my* SOUL, and do not utterly

utterly deſpond; dare even yet to caſt thy Confidence on *him* whom thou feareſt; fly to him from whom thou haſt fled; *for in him alone is Salvation.*

BLESSED JESU! according to thy *Name*, ſo be thy *Mercy!* Look upon me a poor helpleſs Suppliant at the Throne of thy Grace, ſince in thee alone is my *Hope* and *Help*. If thou wilt vouchſafe to receive me into thy *compaſſionate Arms*, I know full well they will not be the ſtreighter for the Reception, nor thy *Bowels* ever the more contracted for my Admittance into them. 'Tis true, *O Lord*, my guilty Conſcience tells me I have deſerved *Damnation*, nor can my Repentance make the leaſt Attonement or Satisfaction for *my Sins*. But then I know, and am perſuaded, that thy *Mercy* is as infinite as *thy ſelf*, and that therefore

it

it can ſurmount my fouleſt *Offences*; it can pardon my moſt grievous *Provocations*.———In thee, *O Lord*, alone do I put my Truſt; *Oh, caſt not away thy Servant in Diſpleaſure*; and ſo I ſhall not *periſh for ever*. *Amen*.

THE

THE BENEFITS OF OUR LORD's PASSION.

From the Latin of GERRARD.

AS often as I contemplate *the Sufferings of my Saviour*, I preſume to entertain Things of the higheſt Importance, with regard both to the Love of my God, and the Pardon of my Sins; For the very Circumſtances of my *Saviour's Death*, are

are lively Emblems of my *Saviour's Mercy:* Inſomuch that when I behold his Head inclining on the Croſs, methinks I ſee him bowing to ſalute me: When I view his wide *expanded Arms,* they ſeem to me in a Poſture ready to embrace me. His *open Hands* are Repreſentations of the Bleſſings he beſtows upon me; and his *gaping Side* loudly beſpeaks the Ardour of his Love, which is in his very Heart: He is lifted up *on high,* that he might *draw all Men to himſelf:* His Wounds look *pale* and *wan* with Anguiſh of Pain, but they ſhine *bright* and *freſh* with the Fervours of Love; and through the Opening of his *Wounds,* we have Acceſs to the Secrets of his *Heart:* With Him muſt needs be *plenteous Redemption,* ſince not here and there a ſingle Drop, but a whole Stream of Blood flowed plentifully through each penetrated Part of his wounded Body. As the Grape that is preſſed in the *Wine Preſs* diffuſes its Juice in Abundance, even ſo the *Fleſh*

of Chriſt, labouring under the Weight of divine Wrath, and preſſed down with the heavy Burden of the Sins of a whole World, pours out even the *Blood of God*, to ſoften the Anger of God, and heal the Stripes of us ſinful Men.

WHEN *Abraham* was about to offer up his Son in Sacrifice to the Lord, the Lord ſaid, —— *Now know I that thou loveſt me, ſeeing thou haſt not with-held thine only Son from me:* And thou, in like Manner, *O my* SOUL, be always ready to confeſs, with humble Gratitude, the unſpeakable *Love* of thy eternal Father, ſince he alſo *ſpared not his own Son, but freely gave him up for us All*, and delivered Him to Death for us, that we, through his *Death*, might have *Life:* So that *while we were yet Sinners, we were reconciled unto God through the Death of his Son.* He loved us while we were yet Enemies, and can we then think that he will ever forget us, now that He has reconciled

us

us to himſelf by the Death of his Son? Nay, is it poſſible to conceive, that he will ever be unmindful of us, or throw us out of his Care, unleſs we could, at the ſame Time, conceive, that 'twere poſſible for Him to forget the precious *Pledge* of his Son's Love, and the infinite *Ranſom* of his Blood, when we are aſſured, from Infallibility itſelf, that the *Lord puts our Tears in his Bottle, and orders every good Man's Steps?* Or, indeed, can Chriſt Himſelf, both the *Sacrifice* and the *Sacrificer* too, be forgetful of thoſe, for whoſe Sake He vouchſafed to *bleed and die*, and for whom, therefore, *He lives for Ever to make Interceſſion?* Can he be ever unmindful of thoſe in *Heaven*, for the Sake of whom he endured ſuch inexpreſſible Torments upon *Earth?*

CONSIDER then, *O my* SOUL, the great Variety of ineſtimable *Benefits* that accrue to thee by Virtue of thy *Saviour's Sufferings! Chriſt*, our compaſ-

compaſſionate *High Prieſt*, ſweat out great Drops of Blood for us in his *Agony in the Garden*, to prevent our being overwhelmed with cold deſpairing Sweats, *in the Hour of Death!* He ſpontaneouſly contended with all the formidable Artilleries of Death, that he might ſave us from the Miſeries of *Eternal Death*, when we are contending with the laſt Agonies of a *Temporal one*. *His Soul was exceeding ſorrowful, even unto Death* (as the Evangeliſt deſcribes it) that we might live with him in *Heaven*, and when the Bitterneſs of Death is over, be crowned with *Joy unſpeakable and full of Glory*.

BUT to reflect more particularly upon the Circumſtances of his Paſſion; Conſider, that the Son of Man was betrayed into the *Hands of Sinners*, that he might reſcue us ſinful Men from the *Snares of the Devil*: He ſuffered himſelf to be betrayed by *a Kiſs*, the Pledge of *Love*, and the Token

Token of *Affection*, that he might cancel that Guilt, which our Adverſary the *Devil* had brought upon our firſt Parents, under the Semblance of officious Counſel, and the plauſible Appearance of a ſingular Kindneſs. He ſuffered himſelf to *be taken, and bound, and led away as a Malefactor*, on purpoſe to releaſe us from the *Chains of Satan*, and free us from the Thraldom of *an everlaſting Captivity*.

We may further obſerve, that He choſe to enter on his Passion in the Garden, that he might expiate that Original Guilt that was contracted in the Garden of Paradiſe; He was, under that Conflict, ſtrengthened by an Angel, to the Intent that he might make us *Angelical*, and rank us among *the Number of the Sons of God*: He was *forſaken by his Diſciples*, that we might, even after our ſhameful Relapſe into Sin, be again reconciled to our *Offended God*, and ſtick the cloſer to him by a more intimate Union. He was

was accuſed by Falſe Witneſſes before the *Council*, to prevent the Accuſations of Satan againſt us for the Breach of God's Law, before *God's Tribunal:* He was condemned on Earth, that we might be acquitted in Heaven. When he was accuſed before *Pontius Pilate*, as a guilty Criminal, though *He knew no Sin, neither was Guile found in his Mouth*, yet we find him ſilent, and not opening his Mouth, to the Intent that We the *Criminals* might not be found dumb and ſpeechleſs, and utterly inexcuſable by Reaſon of our *Sins*, when we ſhall be ſummoned to appear *before the Bar of God's Juſtice.* He ſuffered himſelf to be *buffeted* by the rude Rabble, and to undergo *Cruel Mockings*, that we might not be perſecuted with the *Laſhes of Conſcience*, and the *Buffetings of Satan:* His ſacred Face was covered and blindfolded, that he might take away the *Veil* of Sin from us, which intercepts our Sight of God, and is the fatal Cauſe of that inexcuſable Ignorance,

rance, which is *damnable* in its Nature, and leads to a State of *Eternal Darkneſs:* He was willing to be ſtripped of his external Veſtments, that we might be cloathed with that *Robe of Righteouſneſs* and *inward Purity*, which we had loſt by our Diſobedience. He was torn with *Thorns* and cruel *Scourges*, that he might *bear our Griefs, and carry our Sorrows:* He bore the dolorous Weight of his own *Croſs*, that he might deliver us from the Weight of that *Eternal Puniſhment*, which was the deſerved Wages of our Sins: He cried out in Extremity, that he was forſaken by God, that He might ſecure us an everlaſting *Habitation* with God in Heaven: He thirſted on the Croſs that he might inſpire us with the refreſhing *Dew* of Divine Grace; and keep us from coming into that *Place of Torment*, where we ſhould in vain call for a *Drop of Water* to cool our parched Tongue. —— Chriſt our Ranſom, aſſum'd the Condition of a *condemned Sinner*,

Sinner, that he might ſave us *Sinners* from a State of Condemnation; and readily endured the ſcorching *Vengeance* of an angry God, to reſcue us from the Rage of thoſe *Infernal Flames* which cannot be quenched: He was condemned as a *Malefactor*, though Himſelf the moſt *Innocent*, that we the *Criminals* might be acquitted; and was ſlain by *wicked Hands*, on purpoſe to preſerve us from the *tormenting Hands* of a tyrannizing Devil. He cried out for *Grief* and very Bitterneſs of Soul, to ſave us from eternal *Weeping and Wailing, and Gnaſhing of Teeth.* He ſhed out full Tides of Tears, that he might *wipe off all Tears from our Eyes*; and at laſt cloſed his Eyes in *Death*, that He might open to us the Gates of *Everlaſting Life*; and ſo by the *Ignominy* of the Croſs, to make us Partakers of that *Crown of Righteouſneſs which fadeth not away*, and inſtate us in the Joy of Angels, and the Triumphs of Heaven.

In a Word, *He ſuffered for all, that All through him might be ſaved.*

TAKE Courage then, *O my* SOUL, and do not forfeit this GRAND CHARTER of thy Redemption: Forget not that Multiplicity of Bleſſings which attends thy Saviour's *Sufferings*, nor ever caſt off thy Confidence in thy *adorable Redeemer*. For though thou haſt offended againſt an *infinite Goodneſs*, yet remember, that an *infinite Price* is paid down for the Offence. Thou art, indeed, to be *judged* for all thy Sins; but know withal, that the Son of God, who has taken upon Himſelf the Iniquities of us all, has been *already judged*; and though *They* richly deſerve Puniſhment, yet God has already puniſhed them in *his Son*: If thoſe *Wounds* thy Sins have made in thee, are truly great, yet they are not ſo great or incurable, but what may be healed by the precious *Balſam* of the *Blood of Chriſt*.—— The Law of *Moſes*, indeed, has denounced a Curſe

a Curſe againſt Thee for not obſerving *all Things that were written in the Book of the Law*; But Chriſt is become a Curſe for Thee, and the Hand-writing which was againſt Thee, and regiſtred in the Court of Heaven, is cancelled and blotted out by *the Blood of Him that ſpeaketh better Things than that of* Abel. Moſt gladly, therefore, ſweeteſt JESU! will I eſteem thy *Meritorious Sufferings* as the laſt beſt Refuge of my deſponding Soul.

The Concluſive PRAYER.

O LORD JESUS CHRIST, GOD and MAN, I return Thee all poſſible Praiſe and Thanks for this thy *unſpeakable Kindneſs* to us *miſerable Sinners*, in that thou haſt, out of thine own free *Mercy*, without any *Merit* of ours, redeemed us from Sin and Death by the wonderful Efficacy of thy holy *Paſſion*, and meritorious *Death: Oh! ſweet* JESUS! how bitter and great were thy *Pains!* How horrible and cruel thy *Puniſhment!* How bloody thy *Wounds!* How ſhameful thy *Death!* and yet ſuch as Thou, who art *God bleſſed for ever*, didſt voluntarily endure for us *ſinful Men, and for our Salvation:* Thou didſt expire on the Croſs, and gaveſt

gaveſt up the Ghoſt in *Extremity of Soul*; that ſo by thy Torments, haveing quitted us from all *Guilt*, as well of *Crime* as of *Puniſhment*, we might be healed: To this End, Thou didſt bear the Burden of our Sins upon the Wood of the *Croſs*, that Thou mighteſt recover the *Peace of Souls*, and obtain the true Righteouſneſs for *as many as believe in Thee.*

THEREFORE, *O merciful Redeemer! O thou Son of the living God!* for theſe Torments, and all other *thy Paſſions*, I will honour and praiſe Thee for ever; beſeeching Thee moſt humbly, that the Effect of thy *Paſſions* and *bitter Death*, may *work in me moſt mightily*; and that I, being ever mindful of the ſame, may rejoice therein, and make it my great CONSOLATION againſt all the Temptations of *Satan*, and againſt the Fear of *Sin*, and the *Curſe of the Law*; that thy *Croſs* may become my GRAND EXEMPLAR, both to teach and en-

courage me to imitate thy *Patience*, to walk in thy *Steps*, and to follow thy *Example*; that ſo, by being *patient in Tribulation*, I may *rejoice in Hope*, and that while I celebrate the *Cauſe* of thy Death, I my ſelf may reap the ineſtimable Benefits of it: Grant, *Oh my Triumphant Saviour!* that it may be ſo effectual in me, as to enable me to overcome the *World*, the *Fleſh* and the *Devil*, even as thou haſt overcome *Sin*, *Death* and *Hell*. Thou haſt bought me with a Price, Oh! reject not, I beſeech thee, *the Work of thine own Hands*, the *Purchaſe* of thy Redemption; but *guide me with thy Counſel*, defend me againſt all Temptations, and protect me in all Dangers and Adverſities, whether of *Body* or *Mind*; that ſo Sin may not prevail againſt me, nor Satan get the Dominion over me, but that my whole *Spirit*, and *Soul*, and *Body*, may *be preſerved blameleſs* againſt thy Second Coming; and that, as thou haſt *once in the End of the World, appeared to put away*

away Sin by the Sacrifice of Thy ſelf, ſo alſo, to all thoſe that in Faith and Sincerity *look for Thee*, thou mayeſt appear *a Second Time without Sin unto Salvation*. Grant this, *O merciful Saviour*, for thy own infinite Merits Sake; To whom, with the *Father* and the *Holy Ghoſt*, be aſcribed all Power and Glory, and Honour, and Praiſe, for Ever and Ever. *Amen*.

FINIS.

THE CONTENTS.

ADVICE and Directions about receiving the Holy Sacrament Page 7

Two Collects to be added to your private Devotions the Days of Preparation 11

An Humble Confession 15

A Penitential Psalm 17

An Act of Contrition 20

An Act of Humiliation, promising Amendment of Life 22

A Prayer to supply the Defects of other Devotions 24

A Medi-

The CONTENTS.

A Meditation upon Christ's Invitation to the Blessed Sacrament 26
A Prayer the Morning you intend to Communicate 32
A Meditation upon the Necessity of the Communion 40
A Prayer when you enter into the Church 48
Prayers when Sermon is ended 49
The Sentences of the Offertory 52
The Communion-Office *to the Reception* 58
At Prostrating before the Altar 75
Immediately before Receiving 77
A Thanksgiving when you retire from the Altar 80
A Meditation before the Post-Communion 83
The Post-Communion 86
A Prayer upon your return Home 91
A Thanksgiving upon your return Home 94

A Prayer

The CONTENTS.

A Prayer to be added to your Evening Devotions, proper to conclude the Day with 97

A Conſolatory Penitential Meditation upon the Merits of Chriſt's *Sufferings, taken moſtly from the* Latin *of St.* Anſelm 101

The Benefits of our Lord's Paſſion From the Latin *of* Gerhard 113

The Concluſive Prayer 124